" (5) And he said: *tf* Verily, a husband is not dear that
you may love the husband ; but that you may love the Self,
therefore, a husband is dear. Verily, a wife is not dear that
you may love the wife, but that you may love the Self, there-
fore, a wife is dear. Verily, sons are not dear that you may
love the sons ; but that you may love the Self, therefore, the
sons are dear. Verily, wealth is not dear that you may love
wealth, but that you may love the Self, therefore, wealth is
dear. Verily, the Brahman-class is not dear, that you may
love the Brahman-class, but that you may love the Self, there-
fore, the Brahman-class is dear. Verily, the Kshatriya-class is
not dear that you may love the Kshatriya-class ; but that you
may love the Self, therefore, the Kshatriya-class is dear.
Verily, the worlds are not dear, that you may love the worlds;
but that you may love the Self, therefore, the worlds are
dear. Verily, the Devas are not dear, that you may love the
Devas ; but that you may love the Self, therefore, the Devas
are dear. Verily, creatures are not dear that you may love
the creatures ; but that you may love the Self, therefore, are
creatures dear. Verily, everything is not dear that you may

love everything ; but that you may love the Self, therefore,
everything is dear. **Verily, the! Self is to be seen, to be heard,
to be perceived, to be marked, 0 Maitreyi! when we
see, hear, perceive, and know the Self, then all this is
known.**[? 9]

This most remarkable verse that has ever proceeded
from the lips of man forms the basis of the Upanishadic
doctrine of love. For an exposition of this matter, please
*see* chapters XV and XX of Part I of this Manual.

The concluding portion of the same fifth verse also forms
the basis of the four stages of Upanishadic spiritual culture
known to the Vedantists as *Sravana, Manana, Nididhyasana*
and *Darsana,* as explained in chapter XIV of Part I of this
Manual.

In passing, it may also be stated that the moral and